

# THE MISSIONARY RECORDER:

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EASTERN MISSIONS, AND A MEDIUM OF GENERAL INFORMATION.

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## ISIS AND OSIRIS; OR, PLUTARCH ON THE RELIGION OF THE EGYPTIANS.

BY REV. W. A. P. MARTIN, D. D.

THE superstitions of classical antiquity have been transmitted to us through a thousand channels; but two writers only have given us anything like a philosophical view of the religion of the ancients. These are Cicero and Plutarch. Deeply serious and profoundly erudite, both exercised the mature vigor of their powers on the all-absorbing question of man's relation to the supernatural. The Roman has left us the results of his inquiries in the *Quæstiones Tusculanæ*, and especially in his treatise *De Natura Deorum*. The Greek, besides numerous other works, has embodied his theology in a disquisition concerning Isis and Osiris, or the Religion of the Egyptians. The former is well known, but the latter is comparatively rare; and we accordingly propose to give it a cursory review with reference to its bearing on certain systems current in oriental countries at the present day. The edition that we make use of is that of Gustav Parthey, Berlin, 1850. We are not aware that this treatise has ever appeared in an English dress.

Plutarch's philosophy is not profound. It never essays the sublime flights of Plato or the searching analysis of Aristotle; neither is it recommended by originality of thought or grace of diction. Its chief characteristic is a certain comprehensiveness of view, based on a wide induction of particulars. And in this consists its value; for the reader, however he may dissent from the reasoning of the author, will not fail to thank him for the variety of curious information which he has collected. A neoplatonist brought up at the feet of Ammonius, he learned from his preceptor to apply that universal solvent, not unknown in more modern times, which renders the terms of all religious creeds mutually convertible. The secret of his process is found in the one word "allegory;" and in applying it he always treats with reverence the most insignificant and even

discrepant details, looking on them all as ceremonies of mummied truth. His exordium well expresses the spirit of his undertaking, and touches in our bosoms a chord of melancholy sympathy.

"O Clea!" he exclaims, addressing a learned lady who was a votary of the Egyptian goddess, "O Clea! as it becomes those who are endowed with reason to look to the gods for every good; especially should we, in entering on an inquiry concerning themselves, seek to be guided by them as far as it is possible for the mind of man to penetrate. \* \* \* For neither silver nor gold, nor thunders and lightnings, but wisdom and knowledge, constitute the felicity of the Divine Being. If these attributes were withdrawn, his immortal existence would no longer be a *life*, but merely a sterile *duration*. The search for truth is therefore a striving after the divine—a holier work than any ceremonial purifications or cloistered devotion."

From such a beginning we would expect his track to brighten at every step; but it is painful to read the conclusion which he arrives at, after a survey of the whole field. The search for truth is not always successful. Briefly setting forth his own system, he says (p. 78), "The beginnings of all things are not to be placed with Democritus and Epicurus in certain inanimate corpuscules; nor are we to suppose with the Stoics that there is but one mind (*logos*), or providence (*pronoia*), which made all things out of primordial matter destitute of quality (i. e. imparted to matter its properties), and which now presides over the affairs of the universe. For it is impossible that there should be anything evil if God were the cause of all, or anything good if God were the cause of nothing." This dictum, while it shows that Plutarch was stumbling at that immemorial snare of philosophers, the origin of evil, also shows how far he falls in grasp of intellect behind the sublime optimism of the great founder of his school. He goes on:—"The most ancient doctrine, whose origin is unknown, in which a faith firm and inextinguishable everywhere prevails, expressed not in words, but in rites and sacrifices, is that the universe is not moved as an automaton, with-



out any mind or governor; neither is there merely a single Logos, who rules and guides it as with rudder or rein. But all things proceed from a twofold origin—from two antagonistic powers, of whom one would lead in the right way, but the other opposes and frustrates his purposes, so that life is a mingled cup, and the world (at least so much of it as lies beneath the moon) a mingled scene of good and ill. For if nothing exists without a cause, and good cannot be the cause of evil, it follows that both good and evil must be derived from independent sources." "This," he adds, "is the opinion of the wisest as well as the most numerous portion of mankind," and he startles us by the assertion in another place that it was avowed by Plato himself, towards the close of his life. "In the book on legislation," he says, "Plato, divesting his language of enigmatical symbols and calling things by their right names, declares that the world is moved not by one soul, but perhaps by many, by two at the least—one beneficent, the other of the opposite character."

This doctrine, he finds inculcated in the religion of Egypt—a religion neither lucid nor profound, but one which he tells us was regarded with reverence by such men as Solon, Thales, Plato, and Pythagoras. In reciting the myth by which it is veiled, he admonishes his fair pupil, that when she hears of the gods wandering from place to place, and being torn limb from limb, she is not to imagine that anything of the kind ever occurred; for the Egyptians were wont to express their ideas in figurative forms, and to conceal them under shadowy symbols. Having illustrated this by examples, he proceeds to relate the legend of Isis and Osiris.

Those beneficent deities, united in happy wedlock, were assailed by the spite of the malignant Typhon. By a stratagem, this evil being succeeded in inducing Osiris to lie down in a chest or coffin, when, nailing it fast, he committed it to the waters of the Nile to carry out to sea. Isis, in disconsolate widowhood, wanders far and wide in quest of her husband's remains. Being received by the king of Byblus, and employed as a domestic, she seeks to requite his kindness, while nursing an infant prince by subjecting the child to a process of annealing, with a view to rendering it immortal. The Queen, terrified at the fiery ordeal, cries out and breaks the spell. Here, by a happy accident, she recovers the body of her spouse; but not long after, Typhon, their implacable enemy, finding her off her guard, tears it in pieces, scattering the limbs in distant regions.

In this, it is easy to recognize the story of Ceres and Proserpine, which, however, in point of poetic taste, is a great improvement on the

Egyptian original. It is easy, too, to see how the wild fancy of a superstitious and unlettered age might give birth to a thousand such fables; but it is not so easy to conceive how any truth, physical or moral, can be grafted on such a stock. Plutarch, however, discovers in it a world of meaning, and recites its minutest details—not a few savoring of grossness and obscenity—because the Egyptian hierophants had thought fit to make it the vehicle of their mystic lore. It is edifying to observe how he labors to extract from it a rational theory of the universe.

Setting out with two principles, he suddenly finds himself encumbered with three, which are required to correspond with the three leading characters in the myth—not to speak of many others which have a place in the legend, and each of which in the exposition must be represented by some force, power or principle. Instead of representing the simple antithesis of good and evil, he makes Typhon stand alone (though the story gives him a wife) for the energy of evil; and subdivides the beneficent power into two parts, assigning a portion of its functions to each of the favorite deities.—But before he reaches this result, he flounders through a quicksand of conflicting interpretations, repudiating some and adopting others with as much discrimination as the Roman pantheon exercised in admitting the gods of the Gentiles. In following his uncertain steps, we are compelled to condense scores of pages into one.

Some, he says, make this myth or saga a traditionary history of the ancient kings; and some make it a personification of the Nile fructifying the soil of Egypt, and of the sea in turn swallowing up the river. But the minor priests do not limit the interpretation so narrowly. According to them Osiris is not merely the Nile, but the principle of moisture (water), and Typhon the antagonistic principle of drought or fire. Others look on Typhon as the Sun, and on Osiris as the moon; and others still understand by Typhon the shadow of the earth which envelops the moon during an eclipse. The Egyptians also exhibit Osiris in human form, clothed with a robe of flame, and representing the sun as an embodiment of the beneficent power. Some plainly call the sun Osiris, and maintain that Isis was no other than the moon, hence her statue is crowned with horns. They represent Osiris by an eye and a sceptre, and Typhon by a hippopotamus (the behemoth of the Scriptures). Manetho makes Typhon iron, and Horus loadstone—Horus, the son, taking the place of the dead Osiris, and his transforming influence over the evil being compared to that of a magnet, which imparts its own properties to the metal.



After comparing these deities to the cabalistic numbers of the Pythagoreans, and to the sides of a triangle, Plutarch again gives an explanation of his own. In the human soul, Osiris is the understanding, and Typhon the passions. In nature, Osiris is the masculine energy, and Isis the female. Again, Osiris is the beginning, Isis the continuation, and Horus, their child, the completion. In a word, disorder is Typhon, while order and beauty are the work of Isis—the image of the unseen Osiris.

From this view, it is obvious that not much can be made of the myth—either by the “best instructed interpreters,” whose expositions are directly opposed to each other; or by Plutarch himself, whose own opinions are self contradictory. Indeed, the learned author betrays his incapacity for the work he had undertaken, *tantas componere lites*, by his performances in the way of etymology.

He says, e. g., “Isis is not a barbarian word, but common alike to the Greek and Egyptian languages. It is derived at once from two words—*epiotāmā*, understanding, and *kināois*, motion; just as *theos* comes from two words—*theaton*, the visible, (from being invisible?) and *theōn*, hastening, the swift.” The derivation, too, of Osiris from the two Greek words *hosi-os* and *hieros*, while with equal confidence he points out an Egyptian origin, is another specimen, which we select from many, of that kind of reasoning. It is not surprising that one who carries dualism into etymology after this fashion should be able to find two coördinate powers at the root of all things!

PEKING, July, 1867.

[To be concluded next month.]

(For The Missionary Recorder.)

## WU-CHANG.

BY REV. E. BRYANT.

THIS city, as many of your readers know, is the provincial capital of Hupeh, and the residence of the Viceroy of the two provinces, Hupeh and Hunan. It is situated on the right bank of the Yang-tsz, and contains a population of about 400,000, being a little less than half the population of Hankow. It is surrounded by a wall of about ten miles in circumference, and within is intersected by three hills, running parallel to each other. From one of these, the visitor may have a full and most striking view of the city and the neighbourhood. Below is the city, with its temples, its halls of learning, its official residences, and its vast number of private dwellings; in front is Han Yang bien, and on the right is Hankow. Between these two places is the Han, with its rapid current; and between Wu Chang and

both places is the gigantic Yang-tsz, bearing in its bosom a heavy burden of the “flowery” soil, and on its broad back an innumerable fleet of boats, rafts, junks and steamers.

“Politically, Wu Chang is one of the most important cities in the empire. Commercially, however, it is quite eclipsed by Hankow, the greatest mart in China.”

The missionaries of the London Mission, on their arrival at Hankow, were very desirous of establishing a mission in Wu Chang. Providence, however, led them to commence their work in Hankow. Nevertheless, Wu Chang was not forgotten, nor, indeed, could it be forgotten; and the attempt to enter this famous city was eventually made.

On the twentieth of January, 1864, after much talk and trouble with the mandarins, a piece of ground on one of the principal streets was bought. But no sooner was this bought, than difficulties began to arise. The mandarins, scholars, gentry and people, with all their might opposed such an invasion of their quiet old home. They had lived in peace, and were quite content with their ancient customs and doctrines; then, why should the foreigner be permitted to come and disturb their blissful repose with his “pernicious doctrine?” The Chinese believe, if foreigners do not, that “these men turn the world upside down.” The missionary work, in *their* estimation, is not a failure.

For several months, officials and non-officials were in a furious rage; the landlord, who sold the ground for such iniquitous purposes, was threatened with death. During this time, much talking and writing passed between the magistrates and Mr. John, and on July 16th the battle came to a glorious end. The missionary got in; and although he had to give up the original spot, another piece of land was bought. Chapel, houses and school-rooms were built—all for the sum of Taels 1500, which was paid by the generous community of Hankow. By the end of this year, a native assistant had been appointed to the place, and Mr. John had the pleasure of preaching the “pernicious doctrine,” which since has been believed in by several of the scholars and of the people. Throughout the year 1865 daily preaching was carried on in the chapel, and has continued to be carried on up to the present. Now, there are ten converts in the place, seven men and three women, and they give us great satisfaction. Of this number, four are graduates.

On the 18th of January, 1867, the Rev. L. Bryson arrived at Hankow, and on the 21st he took up his abode in Wu Chang, as the first resident Protestant missionary. He is diligently studying the language, and we hope that both he and myself will ere long be able to



share the heavy burden which our esteemed colleague has had to bear alone so long. Shortly after Mr. Bryson entered Wu Chang, the Rev. D. Hill, of the Wesleyan Mission, removed from Hankow to another part of Wu Chang. The sphere is wide enough for both missions. May the Lord prosper the labours of Mr. Hill, as well as our own.

On Feb. 13th of the present year, Dr. Reid, who gives his services free to our Mission Hospital at Hankow, generously undertook to conduct a dispensary one day in the week, in our chapel at Wu Chang. This step of the worthy Doctor gladdened our heart; and we still rejoice, for the experiment has proved successful. Already we have reaped some fruit from his labours, in connection with the labours of the preachers. Two—husband and wife—have recently been admitted into our church, whose conversion, under the blessing of the Divine Spirit, is partly to be ascribed to the medical man's work. When these first attended, their minds were full of prejudice against the foreign doctrine; but the benevolent aspect of the whole work broke their prejudices, and prepared their hearts to receive the gospel. They heard, read, thought and believed. Now they are united to us, and have given tokens of true believers. The wife was under a heavy affliction, and her husband accompanied her to the chapel to see the physician. Her disease was incurable. The physician, with all his skill, could do nothing to save her body. But, thanks be to God! she and her husband *then* began to feel that they had a disease worse than that of the body—a disease in possession of their souls, more deadly than "canker;" and, to their joy, they found the Physician who alone can heal such a malady. They found the Saviour, whose "blood can make the foulest clean," and the salutary influences of which can permeate the deepest roots of evil, and cause its entire death.

We hope Wu Chang, through the labours of the missionaries of the London Mission, and those of the Wesleyan Mission, and their respective assistants, will henceforth yield greater fruit every year; and that ere long this old and famous city will be a city of God, whence praises shall ascend, in mighty strains, to the Triune God—Father, Son, and Spirit.

HANKOW, July 2nd, 1867.

....There are in Italy 210 public libraries, containing in the aggregate 4,149,281 volumes. Besides these, there are the libraries of the two Chambers, of the Council of State, and many easily accessible large private collections.

....The new Bible House in London will cost £20,000, to be raised by subscription.

(For The Missionary Recorder.)

## THE WORK OF PROTESTANT MISSIONS IN THE RURAL DISTRICTS OF CHINA.

PORTIONS OF A PAPER READ BEFORE A MEETING OF MISSIONARIES AT TIENTSIN, NORTH CHINA, MAY, 1867.

In order to form an accurate and judicious opinion respecting the state of society in the rural districts, and the way in which evangelistic work may be best carried on there, it is important that we should bear in mind certain facts, and carefully gather up from time to time the results of experience. Difficulties and failures should never discourage us. The former must be expected—the latter need not excite surprise. From both, the wise worker will draw wisdom and stimulus. As ours is an enterprise in which final success is certain, so is it also one in which less than in any other we can afford to close our eyes, either to our own mistakes or to the real character of the obstacles with which we have to contend. Hence missionaries, as a class, are ever anxious to learn, if possible, even from the envenomed criticisms of those who are hostile to their work; and are keenly alive to all the advantages of that frank and frequent interchange of thought and feeling amongst themselves, which so often leads to a clearer comprehension of the conditions of Christian work, and to valuable practical changes in the mode of its prosecution. Mission conferences, which have been such a success in India, have yet to be established in China, but I cannot but hope that, either through the press or some other channel, we shall ere long have the benefit of the wide experience and matured judgment of some of our elder brethren upon many of the practical features of our work, and among them upon the important subject of rural missions. Meanwhile, the following paper is offered as a partial review. It is the result of careful thought and enquiry, and the observations made might all be substantiated, were it needful or wise to do so, by an appeal to incidents and circumstances known to myself. But this would defeat my object, which is not to criticise individuals, but rather to throw out a few hints as to some *sources* of mistake and failure to which we are all more or less exposed, and to show that there is but one path to the attainment of our common hopes.

I need do little more than remind you of the facts alluded to. They are familiar to all who know anything of the present state of China, of the varied political, social and religious influences at work here, and of the peculiar way



in which these influences affect the operations of Protestant missionaries. Some of them have their origin deep in the conceptions of the human heart, and are ever awakening grief and anxiety, even as we think of the best of those who have been gathered into our native churches. I would mention

I. The unsettled condition of many parts of the country. China has been well said to be in a chronic state of rebellion. The whole empire is convulsed. Men feel themselves everywhere to be upon the brink of a volcano, which may at any moment overwhelm them in utter ruin. From various causes—among which we can only now name, as having some relevancy to the matter in hand, the advent of foreign influence, which has done much and will do more to break up the old traditions of the people—the ties which formerly bound society together are being loosened, and no one knows when settled peace and progress will return to the land. No wonder, perhaps, if shrewd men in many places begin to gravitate towards what they instinctively feel to be the strongest force, and that which must ultimately carry all before it.

II. Another fact which has much to do with the unsettled condition of the country, and is indeed often its cause, is the general character of the local government. The oppression exercised by the mandarins, as a class, is proverbial. Their rapacious covetousness is no less so. In few instances can justice be obtained except at a price which the poor can ill afford to pay. Wealthy wrong doers, on the other hand, have only to bribe sufficiently, and they are safe. Even when the magistrate himself is upright, he is so surrounded by a hornet cloud of yamen villains, who must all be fed, that the poor victim of injustice has still no chance.

III. Without expressing any opinion now upon the justice or injustice of various laws, the singularly cruel manner in which they are sometimes enforced, and the apparently arbitrary power possessed by the magistrates of altering, adding to, or suspending them at pleasure, is a fruitful source of righteous complaint on the part of the people. Two examples may be given. We all know that according to treaty a certain rate of import duties has been fixed by the imperial government upon all foreign goods brought into the country, and that these duties are collected by the foreign customs officers in its employ, and paid into the imperial treasury. One would think the goods would now be free, and so they would be in any other country than China. But at Tientsin, and I suppose elsewhere, by special order these very goods are still liable, and liable it is said to duties at least

double those first paid. Of course this is called a war tax, but it is regarded with very bitter feelings by the people, and it would be a curious enquiry how much of it is really applied to military purposes. It is perhaps under similar pretences that the officials in some of the country districts have in recent years considerably increased the proportion of grain required from the people as land tax, or its equivalent in money. Whatever be the order issued by the magistrate, the rate is raised by the lower yamen officials, and again by the collectors, all of whom get their squeeze out of it, and when thus at last the demand gets too heavy to be borne, the peasants are goaded into resistance, and local rebellions arise, like that of the year before last in Shan-tung. Fearing a like result last year, the Viceroy is reported to have directed that the demand made should be more moderate, and sent troops with the collectors.

IV. The spirit of resistance on the part of the people has been considerably strengthened in many districts by the discovery that they can by union do much to secure themselves from oppression. Ordinarily it is easy enough to keep in orderly subjection the myriads of villages which cover the land. The people are readily cowed before the paternal tyranny of their masters. But it now and then happens that the officials are obliged to call upon the people to combine for the general defence.—The lessons thus learnt are apt to be remembered, and the strength thus discovered to be turned in a direction which the authorities little expected. In some districts, a score or sometimes two or three score of villages have become confederate, and combine against the Mandarins, refusing alike just and unjust taxation. Two such confederacies may after a time get to fighting between themselves, and then comes the Mandarins' opportunity. It was during a struggle of this kind last year that the two military Mandarins were killed, of whose death we heard. A large body of troops were sent, and the quasi rebellion crushed by the summary execution of its leaders.

V. There is a very general impression existing among the people that foreigners can and will afford them the protection they need, alike from the rapacity and injustice of the yamens, and from the strong and lawless among themselves. This impression is fast gaining ground, and we must all have become more or less familiar with it. There is an idea that if they can only by any means become connected with foreigners, they will be saved from these sources of trouble. Perhaps some think that we are naturally more upright than their countrymen. Others again are ready to seek our help in order to enable them securely



to defy even the just claims of their rulers. At any rate, numbers, and I believe continually increasing numbers, recognise our power, and are willing to turn it to their own advantage.

VI. There are also two very important circumstances to be taken into account in any such review as we are now making. One is the rapidly waning power of the different native faiths. I am by no means crediting Christianity with having produced this effect. I rather look upon it as a providential preparation for the advent of the truth. Nor am I denying the strong hold which both idolatry in its various forms and Confucianism still have upon the people. Still the fact is unquestionable, and has been acknowledged by many intelligent Chinese, who have remarked upon it in my hearing. The present state of the religious and philosophic mind of China finds parallels in the history of many nations at the epoch of their first being brought into contact with Christianity. We must all have had opportunities of noticing how little reverence is shown for the various deities, and how readily many not only join in a laugh at their impotency, but actually neglect altogether the prescribed acts of worship. So true is it that the heart of the nation has little faith in its creeds, that the universal complaint of Christian missionaries is that they are met by a deathlike stupor which is harder to deal with than the most debasing superstitions; and that there would be more reason for hope if we were met by a vigorous defence of the system we desire to overthrow. Of all the prevalent faiths, Buddhism has undoubtedly the largest number of adherents, and its temples are usually the largest and most frequented. But as an educated man said to me one day, "The time of its glory is past—Buddhism is already a ruined faith." Language just as strong might be used even of Confucianism itself. Though still revered and defended, its code of social morals has now-a-days but little power over the lives of men. Covetousness and the other vices of the unregenerate heart have proved too strong for it. The nation, as we find it, is fast sinking into the condition of a people without any religion at all. The advent of Christianity has for one of its first effects the hastening of this process of decay. In the great cities, while the great heathen festivals are maintained by multitudes for purposes of amusement or gain, it is by no means uncommon to meet with families in which no idols have ever been kept. In Peking, especially, it is said that there are many such. Some men have not for years visited any temple with the object of worship. It is well known that there are already many others who have heard enough in our chapels to convince them of the folly of idolatry, and

who have actually relinquished it, though without adopting a purer faith. Probably the expensiveness of idol worship, joined with the extreme poverty of large masses of the people, will become one of the great agents in its overthrow in the rural districts. Villages could be named consisting of sixty or seventy families, all very poor, which have been wont to spend in years gone by as much as one hundred and fifty taels per annum in incense and paper for burning. Now all this, connected with the non-existence of caste, and the absence of any civil or social disabilities arising from a change of faith, has much to do with the purpose of these remarks. It helps to explain the apparent ease with which large numbers are seen to break away from heathen associations. It may be readily believed that not a few are glad to be freed from the pecuniary demands of idolatry. In a multitude of cases, the man finds himself the better for the change. He is relieved from an expensive burden. Very likely he by no means realizes that Christianity will make far greater demands upon him, and the discovery that it does so may drive him away from it. Yet an intellectual conviction, more or less distinct, of the truth of its great cardinal facts will help the change. It by no means follows that there is any heart faith. There may or may not be. In a majority of cases, alas! I believe it to be wanting. And then the question arises, in what light are these men to be regarded, and how are they to be dealt with by the church? I am convinced that, more rapidly than we are aware of, this class of men is springing into existence,—men who know enough of Bible truth on the one hand to have forsaken idolatry, and on the other to shrink from a confession of Christ with all the natural enmity of the human heart. A class at once the most hopeful and yet the most hopeless. They are to no small extent the *result* of the so called *fruitless preaching* of the the last thirty years. Many of them get into our churches for a time, but they do not stay. Their character is in many respects like that of the large mass of our home congregations. Of what use is it to talk to them of the evils of heathenism, and so forth? They know and feel all this. But oh, if by a mighty outpouring of spiritual power we could melt their flinty souls, and draw them to the Saviour! It is the old, old cry of human helplessness. We need the "tongue of fire."

VII. The other circumstance just referred to relates to a state of things peculiar to the rural population. Romanism has taken advantage of it to the full to swell its numbers. It is now for Protestant missionaries to recognise its existence, and to act accordingly. I mean the disposition of the inhabitants of any



given village or district to move in a mass. In the cities, although clanship exists, it is in a far weaker form. There, it is pretty much each man for himself. There is often little intercourse even amongst neighbours, and relatives are frequently widely scattered. But in the country it is far otherwise. A village is, in most cases, a family. Very commonly there is only one surname in the place, and the 30, 60, or 100 families have a common ancestry and recognize a mutual relationship.—Then again, in each village there are usually one or two men who are looked up to by all as leaders. These are not necessarily the oldest, nor are they the heads of the clan, who may be mere infants. They are men abler than their fellows, to whom recourse is had in all matters of general interest, whether it be the repair of the village temple, or a tussle with the Mandarins. Now, if these men lead the way, they can almost always carry with them many others. I need hardly point out the peculiar temptations and dangers which may yet arise to our native churches from this source. While in many respects a help, and this spirit of clanship ought to become a mighty help in the promulgation of the truth, it is to be feared also that many unworthy members will thus get into the church, and that in days to come, any cause of disagreement which may arise will be sadly embittered by its influence.

VIII. Another fact which I have never heard noticed, but which I have good reason for saying is exercising no small influence upon many in these poor villages, and inclining them to profess an interest in the gospel, is that the people know that missionaries, Romanist and Protestant alike, have already spent considerable sums in hiring houses, chapels, and so forth, in Peking and other cities, and that not a few natives have got employment from them in various ways, and are kindly treated and well paid. I am sorry to be obliged to add that cases have occurred in which the very men we have thus employed have told the most barefaced lies upon this subject, and have excited the wildest expectations among the simple peasantry, to whom the hope of all manner of worldly good has been held out as an inducement to them to seek baptism, with the desire, on the part of our helpers, of thus increasing the apparent success of their labours, and rising in our esteem. We all know what perpetual anxieties arise from causes of this kind even near to our own stations, where we can to some extent counteract them. What wonder then, if among these poor rustics, in their ignorance of the glorious meaning of our message, the temptation to look upon it as a sort of speculation should be very great. They may think we have some ulterior object; but wheth-

er or no, money is being spent, and by skillful management, some of it may perhaps be diverted into their own pockets.

IX. The last point to which I shall advert,—it is perhaps the most important of all—is the course taken by the Romanists, and the effect which this course has had upon the country districts. The children of this world are ever wiser in their generation than the children of light. Popery has always known how to make all bend to its purposes. As might have been expected, from the facts above mentioned, it is in the rural districts that its greatest successes have been achieved. Advantage has been taken of every opportunity. Sometimes it has been a private disagreement, successful interference in which has secured the nominal adhesion of several families. Sometimes it has been a contest between the people and the officials, in which the priests have taken the part of the people, who in order to secure their aid have come over to mother church in numbers. In spite of the jibing strictures of some public prints, and the gratuitous assertion that such a thing is impossible, we know that powers have been granted to the Romish priests very similar in many respects to those which were wont to be secured by the concordats formerly made with European states. The exact nature of these powers it may be hard to discover—it would perhaps ill serve the turn of these skillful plotters to have them very clearly defined. The means by which they have been obtained may be a mystery; but of the fact itself, few who have had opportunities of inquiring into the position assumed by the hierarchy can have any doubt. However startling, it would seem to be true that the priests do claim and exercise magisterial power among their converts. We know too, that the magistrates fear them, and that a jealous dread of Protestant missionaries demanding similar rights has something to do with the continued opposition of the official class to our work in the interior. Moreover, it is instructive to note that whole villages are reputed to have refused the payment of land and other taxes on the plea that they have embraced the Romish faith, thus wresting that part of the treaty which guarantees to native Christians an immunity from all taxation for idolatrous purposes. J. L.

Tientsin, July, 1867.

[To be concluded next month.]

Three native pastors have just been ordained over churches in Eastern Turkey, and one in the Central Mission, making the whole number in the three missions to the Armenians twenty-seven. The number of licensed preachers reported is forty-five in the three missions.



欽命總理各國事務和碩恭親王

給發諭單事照得咸豐八年天津議定法國條約第十三款內載凡中國人願信從天主教而循規蹈矩者無查禁禁皆免懲治又載向來所有或寫或刻奉禁天主教各明文無論何處概行寬免各等語除按照和約業

經行知各督撫將八年十年所定各款一體通行張貼外又於本年十一月初二日恭奉諭旨嗣後各該地方官於凡交涉習教事件務須查明根由持平辦理如習教者果係安分守己謹飭自愛則同

係中國赤子自應與不習教者一體撫字不必因習教而有所刻求各該地方官務當事事公平分別辦理以

示撫綏善良之至意等因欽此惟此事雖已屢次通行各省督撫遵照辦理然各省中不協情事仍復層見迭

出屢據習教者具呈申訴推其不協之由首因習教者不欲如往派攤各項迎神賽會演戲燒香諸凡費攤云

此等事件與伊無涉故不應勉強照攤而各該地方官與不習教民人等必欲伊等一律派攤是以時起爭端

本衙合再備文知會各省俾知上意及本衙門所議庶各督撫有一定遵循不致臨事疑慮用能仰體

我皇上一視同仁之意於習教不習教者無不愛如赤子且天主教原以勸人行善為本其大旨與儒釋道同是以

康熙年間曾經准行然伊等亦不能因係教民遂欲倖免各項公費如有差徭及一切有益等項亦應照不習

教者一律應差攤派惟迎神賽會演戲燒香等事與伊等無涉永遠不得勒派勒攤至地方官若遇有上二項

合派之事必須實按直道分割不得曲為牽混比如所派內計公費四成元費六成即應指明習教人止攤四

成其餘六成與伊等無涉永免勒出又若因習教人不肯攤與教規相反之無益各費致被不習教人凌辱毆

打並搶掠什物焚毀田禾等情該處地方官必應為之澈底根由按律嚴懲其搶掠焚毀各物亦即令照數賠

償務須平允再業經與法國酌定傳教士並非官員故不能干預別項公私事件保護習教人等然伊等均

係端方之士在伊本國亦皆為人所敬重其本意原係勸人為善況現際中國與法國誠心友睦自應格外

厚待以敦契誼以後如有傳教士用稟呈赴訴地方官若確係理直之事必應立即秉公辦理不可稍有苛求

以上各節除業經通行知照各省外為此發給諭單俾得家喻戶曉勿須遷就以期遏爭端而安善良特諭

同治元年正月 日



## AN IMPERIAL ORDER CONCERN- ING ROMAN CATHOLICS.\*

PRINCE KUNG, *by Imperial Will President of the Board, hereby issues an Order:—*

THE 13th Article of the French treaty, agreed to and signed at Tientsin in the 8th year of Heen Fung (1858), secures "to all Chinese, who wish of their own will to embrace the religion of the Lord of Heaven, and to follow its practices, a perfect freedom from persecution and penalty;"—and again, "whatever has before been promulgated against its propagation, either in manuscript or in print, is hereby abrogated throughout the Empire."

In accordance with this treaty, the Prince has already instructed the provincial authorities to carry into full effect the articles of the treaty of the 8th and the convention of the 10th years of Heen Fung (1858 and 1860) in their entirety, as well as to expose the same to public view. But, in addition thereto, the Prince has, on the second day of the 11th moon of the present year, received an Imperial Decree as follows: "Hereafter, "when there arise disputes affecting Christian converts, the local authorities must thoroughly investigate their origin, and deal with them justly. If Christians fulfill their part as becomes good citizens, regulate their conduct, and have respect for themselves, they are among the children of China, and must, as a matter of course, be protected and as tenderly cared for as those who are not of this religion. They are not to be oppressed on the ground of their professing Christianity. The local authorities must be just in each and every matter, and treat it with discrimination, thereby showing that it is the earnest will of the government to protect and nourish the good and the upright. . . . . Respect this!"

But although instructions on this subject have frequently been issued to the Viceroy and Governors for their guidance, yet instances after instances have been known where the provincial authorities acted in opposition thereto, and converts have repeatedly made complaints in their petitions. The Prince's inference is, that the cause of their deviation from instructions lay chiefly in the Christians' being unwilling to contribute their quota, as they did formerly, towards certain useless ex-

penses, as receiving gods, idolatrous processions, theatrical performances and incense offerings. The petitioners say, that "as these things do not concern them, they should not be compelled to contribute." On the other hand, the local magistrates and non-professors of Christianity insist upon their doing so, as well as other men. Consequently, disputes at all times arise. The Prince deems it his duty to write again to the provincial authorities, acquainting them with the Imperial Decree and the decision of the Foreign Board, that all may have one uniform rule by which to quiet their conduct, and not be thrown into doubt and anxiety when questions of this nature present themselves. Thus may the people be led to appreciate His Majesty's equal and impartial good-will towards all—whether Christians or not—each and every one of whom he loves as children.

Moreover, the religion of the Lord of Heaven has for essentially its first object the teaching of men to do good, and its fundamental principles are similar to those of Buddhism, Taoism and Confucianism; for which reason, it was tolerated in the reign of Kang-he. But its professors cannot, on the ground of being teachers of people, expect to be exempt from all contributions for public purposes. If labour were wanted for government service, or money to secure useful ends were to be levied, Christian converts are liable in the former case to be impressed for duty, and in the latter to be taxed, in the same manner as other men. But they are never to be compelled to give anything toward receiving gods, idolatrous processions, theatrical performances, and incense offerings, because in none of these are they interested.

If local authorities meet with subscriptions which have a mixed nature, civil and religious, they must honestly and rightfully separate one from the other, and not impose them without judgment or discrimination. For instance, were a fund to be raised, four-tenths of which were for public objects, and six-tenths for useless [idolatrous] ones, the authorities must distinctly point out that Christians are liable only for the four-tenths, and are not to be compelled to pay the remaining six-tenths; the latter being for uses which do not concern them.

Again should Christians, on account of their refusal to be assessed their share towards those useless services which are contrary to their Christian principles, be ill-treated or beaten, or be plundered of their property, or have their crops burnt or destroyed, the local authorities must investigate the matter to the bottom in the sufferers' behalf, and rigidly punish the offenders according to law, and order them to fully compensate for what

\* This document was translated for "The Missionary Recorder" by a native assistant of the American Protestant Episcopal Mission at Shanghai. A copy was furnished to "The Friend of China," and it has already appeared in that journal; but as it is a document of permanent interest—although issued five years ago—and as few of our readers will see it elsewhere, we give it a place in our columns.—[Ed.]



was plundered, burnt or destroyed; and it must be just and equal.

The French and the Chinese governments have however decided, that as missionaries are not Mandarins, they cannot take part in other matters, public or private, or to protect their proselytes. But whereas they are well-disposed men, and are all, in their own country, greatly respected of others; and whereas their first object is to instruct men to do good; and moreover, since at this time good faith and amity exist between the French and the Chinese governments, they [missionaries] must be treated with more than usual high consideration—thereby strengthening the bond of friendship. Hereafter, if missionaries submit any petition to the local authorities, concerning matters which are right and reasonable, the latter must at once investigate and deal with them in accordance with justice, and may not oppress the complainants in the slightest degree.

The Prince has already transmitted to the provincial authorities instructions on the different subjects referred to above; and, in addition thereto, he issues this order for the information of every family and every individual, and for the removal of any existing doubt, with the hope that contentions may be guarded against, and the good and upright comforted thereby. A special order.

Tung Chih, 1st year, 1st moon, — day.

(For The Missionary Recorder.)

### THE GOVERNORS OF THE EIGHTEEN PROVINCES OF CHINA.

THE reader who will venture on a perusal of the following will have a fair idea of the names of the individuals who hold provincial jurisdiction in the Celestial Empire.

#### GOVERNORS GENERAL.

Chihli.....	劉長佑	Liu Ch'ang Yu.
Two Kiang....	曾國藩	Tseng Kuo Fan.
Two Kuang....	瑞麟	Jui Lin.*†
Two Ha.....	李鴻章	Li Hung Chang.
Shansi & Kansuh	左宗堂	Tso Tsung T'ang.
Szechuen.....	駱秉章	Lo Ping Chang.
Fokien & Chekiang.....	吳堂	Wu T'ang.
Yunnan & Kweichow.....	張凱嵩	Chang K'ai Sung.

#### DIRECTORS GENERAL.

Yellow River..	蘇廷魁	Su Ting K'uei.
Grain Transport	張之萬	Chang Chih Wan.

#### GOVERNORS.

Shantung.....	丁寶楨	Ting Pao Chên.
Shansi.....	趙長齡	Chao Ch'ang Ling.
Kiangsu.....	李瀚章	Li Han Chang.
Hupei.....	曾國荃	Tseng Kuo Ch'uan.
Hunan.....	劉崐	Liu K'un.
Honan.....	李鶴年	Li Ho Nien.
Shensi.....	喬松年	Ch'iao Sung Nien.
Nganhui.....	英翰	Ying Han.†
Kiangsi.....	劉坤一	Liu K'un Yi.
Fokien.....	李福泰	Li Fu T'ai.
Chekiang.....	馬新貽	Ma Hsin Yi.
Kuangtung....	蔣益澧	Chiang Yi Li.†
Kuangsi.....	郭柏蔭	Kuo Pai Yin.§
Yunnan.....	劉嶽昭	Liu Yu Chao.
Kueichow.....	張亮基	Chang Liang Chi.

\* Acting.

† Tartars.

† Lately resigned.

§ Asserted upon good authority to be Acting Governor of Kiangsu.

The above list comprises four noblemen, viz., one Marquis and three Earls. The Marquis is Tseng Kuo Fan, who is also a Chief Secretary of State. The three Earls are Li Hung Chang, Tso Tsung T'ang, and Tseng Kuo Ch'uan, who are also Junior Guardians of the Heir Apparent (!). There is one Senior Guardian, Lo Ping Chang, (if we exclude Tseng Kuo Fan, who does not appear to figure with that title now), and three persons who are entitled to wear the insignia of the first rank—Wu T'ang, Liu K'un Yi, and Liu Yu Chao.

The Chinese have five ranks of nobility, as follows: Kung, Hou, Pai, Tzu, and Nan.—These have been rendered into Duke, Marquis, Earl, Viscount, and Baron, by some sinologues; one of the number being Dr. Medhurst, who must take high rank as a scholar, and whose opinion is worth much. Dr. Legge, in his second volume of the Classics, Book V., Pt. 2, Ch. II., 3, tells us in a foot note that the words Kung, &c., are considered by some to be equivalent to Duke, Marquis, Earl, Viscount, and Baron, and by others to be equivalent to Duke, Prince, Count, Marquis, and Baron, but these he bids us accept with caution, as "they by no means severally correspond to those dignities." This latter sentence is somewhat ambiguous, and certainly leaves us in the dark. If Dr. Legge can assert so positively that the Chinese words alluded to above do not correspond to the English titles which have been furnished us by sinologues, and have been in use now for a number of years, he might have enlightened us with information touching what they do represent. A negative assertion is worth lit-



tle, unless it be supplemented with the necessary information. The second arrangement of noble titles which Dr. Legge gives us may be characterized as somewhat odd, for the reason that a Prince is placed after a Duke, and a Marquis after a Count; and moreover, one of the titles given is not English at all, but French. We have homogeneous *versus* heterogeneous order, and out of these two we shall do well to cling to the former. If we accept the latter, we are bound to call Tsêng Kuo Fan a Prince; and the absurdity of this will be apparent at once. It is quite possible that Kung and the other four words do not correspond exactly to Duke, Marquis, &c.; but until some one has proved to us clearly what they *do* correspond to, let us retain these titles. They are more consistent with good sense and orthodoxy—if liberty may be taken with that word—than Duke, Prince, Count, Marquis, and Baron.

Amongst the list of Governors, it will be seen that Li Han Chang's name is given as the Governor of Kiangsu. It appears from a recent edict, that this individual has been appointed to assume temporarily the functions of Viceroy of the Two Hu, in place of Li Hung Chang, who has been ordered up further north. Now it must happen, either that Li Han Chang has not yet had the seals of the Kiangsu office in his hands; or that, having had them, he has handed them over to some one else. If the former surmise is correct, then it is very clear that he has never been *de facto* Governor of Kiangsu, for no man can be looked upon in the light of an occupant of any office until he has formally taken over the seals of that office. It is next to impossible for the Governor of Kiangsu, with the seals of that office still in his hands, to exercise any control whatever over Hupeh or Hunan; but it is not impossible for him, while still retaining his office, to act as Governor General of the Two Kiang.

A decree which appoints a man to a certain post, if followed by another directing him to proceed elsewhere, may be said to be annulled. The second decree may contain only some provisional appointment, but it is quite possible that the recipient of it may never take up the post first assigned him.

The Viceroy of Fokien and Chekiang, Wu Tang, will hand over the seals of office to the Tartar General, Ying Kuei, on the 7th Sept., and will proceed to Canton as Imperial Commissioner to enquire into the recent conduct of Chiang Yi Li, the late Governor of that province.

W. T. LAY.

Foochow, 28th August, 1867.

...It is reported that the French Admiral will take energetic measures for the release of the native Romanists lately arrested and imprisoned in Japan.

## MEMORIALS IN REFERENCE TO TREATY REVISION.

At a recent meeting of all the Protestant missionaries of Foochow, a Committee was appointed to draw up memorials containing suggestions concerning the revision of our treaties with China. Believing that in union is strength, they would have preferred to unite with all their fellow missionaries in China in a joint memorial on this subject. But as there was not time for this, they concluded to prepare papers containing such suggestions as seemed to them important and practicable.—These memorials, having been approved and signed by all the missionaries at this port, have been forwarded to Peking—that of the American missionaries to the American Minister, and that of the British missionaries to the British Minister. We now insert a copy of each memorial, hoping that missionaries at other ports will adopt the same or similar forms, and forward their memorials to Peking without delay.

### FORM OF AMERICAN MEMORIAL.

To the HON. ANSON BURLINGAME,  
U. S. Minister, &c., &c., to China.

SIR:

We, the undersigned Protestant missionaries of the U. S. resident at Foochow, understand that it is proposed at an early date to make a partial revision of the existing treaties between China and western nations. In view of this, we beg respectfully to present to your Excellency the following suggestions with reference to a subject in which we and the Christian churches we represent are most deeply interested.

1st. A clause in the Sixth Article of the convention between France and China, signed at Peking October 25, 1860, states: "It is in addition permitted to French missionaries to rent and purchase land in all the provinces, and to erect buildings thereon at pleasure."

This provision of the "French Convention," as your Excellency is aware, is not contained in the treaty between the U. S. and China. It is true that by the operation of the Thirtieth Article of our treaty, commonly known as "the favored nation clause," the privileges thus granted to French missionaries "at once freely inure to the benefit of" missionaries from the U. S. But it appears to us of the utmost importance that the subject should not remain in this merely inferential or constructive position, because hitherto the Chinese authorities have frequently denied, or called in question, the validity of the claim to these rights by missionaries from the United States. A definite assertion in our treaty on this subject would obviate all



further dispute concerning it with the Chinese officials, and bring before them directly and authoritatively these privileges which as Missionaries from the U. S. we think we have a right to claim.

2d. The Twelfth Article of the English treaty states: "British subjects, whether at the ports or at other places, desiring to open houses, warehouses, churches, hospitals or burial grounds, shall make their agreement for the land and buildings they require, at the rates prevailing among the people, equitably and without exaction on either side." In the 12th article of the U. S. treaty on this subject, two clauses are added: (1) "nor shall the local authorities interfere, unless there be some objections offered on the part of the inhabitants respecting the place:" and (2) "the citizens of the United States shall not unreasonably insist on particular spots." In reference to these two clauses, our uniform experience has convinced us that the Chinese authorities have utterly perverted their original purport, and that they persistently use them as restrictions operating wholly to the detriment of the interests of U. S. citizens in China. In view of this, as well as of the fact that the United States is the only nation whose citizens or subjects are placed under these restrictions, we respectfully request that the two clauses we have quoted may be removed from our treaty, and that the 12th Article of the English treaty—the same or in substance—be introduced.

3d. In the Twenty-ninth Article of our treaty with China, which refers to Christianity, the opening clause of the Chinese text reads—耶穌基督之聖教又名天主教—"Protestantism also called Romanism." We think this clause highly objectionable, because it asserts that Romanism is only another name for Protestantism; and we respectfully suggest that the two Chinese characters 又名, "also called," be removed from the text, and that the character 暨 "and," be substituted for them. The clause will then read—耶穌基督之聖教暨天主教—"Protestantism and Romanism."

4th. In the Ninth Article of the English treaty it is provided that "British subjects are hereby authorized to travel, for their pleasure or for purposes of trade, to all parts of the interior under passports which will be issued by their Consuls, and countersigned by the local authorities;" and in the 8th article of the Russian treaty, concluded at Tientsin June 18th, 1858, it is declared that "the Chinese government believing that Christian missionaries are good men, who seek no ma-

terial advantage for themselves, hereby permits them to propagate the doctrines of Christianity among its subjects, and allows them to pass everywhere in the country." Your Excellency is aware that there is nothing in the U. S. treaty with reference to either of these very important subjects, and the present seems to us a favorable time for supplying the deficiency.

#### FORM OF BRITISH MEMORIAL.

To His Excellency

SIR RUTHERFORD ALCOCK, K.C.B.

&c. &c. &c. &c.

H. M. Minister at Peking.

SIR:

We, the undersigned Protestant missionaries of Great Britain resident at Foochowfoo, understand that it is proposed at an early date to make a partial revision of the existing treaties between China and the United Kingdom of Great Britain. In view of this, we beg respectfully to present to your Excellency the following suggestions with reference to a subject in which we and the Christian churches we represent are most deeply interested. A clause in the 6th Article of the "Convention" between France and China, signed at Peking October 25th, 1860, states: "It is in addition permitted to French missionaries to rent and purchase land in all the provinces, and to erect buildings thereon at pleasure." This provision of the "French Convention," as your Excellency is aware, is not contained in the treaties between Great Britain and China. It is our opinion, nevertheless, that by the operation of Article LIV. of our treaty, commonly known as the "favoured nation clause," the privileges thus granted to French missionaries are equally accorded to missionaries from Great Britain. But it appears to us of the utmost importance that the matter should not remain in this merely inferential or constructive position, because hitherto the Chinese authorities have frequently denied or called in question the validity of the claim to these rights by British missionaries. A definite assertion in our treaty on this point would obviate all further dispute on the subject with the Chinese officials, and bring before them directly and authoritatively these privileges, which as British subjects we think we have a right to claim.

We therefore earnestly pray your Excellency to adopt such measures as may commend themselves to your judgment to obtain, in the proposed revision of the treaty between Great Britain and China, a definite recognition of the right of British missionaries "to preach and propagate the doctrines of Christianity throughout the length and breadth of the Chinese Empire, and to rent and purchase land in all the provinces, and to erect buildings thereon at pleasure."



# THE MISSIONARY RECORDER.

FOOCHOW, CHINA, SEPT., 1867.

## BIRTHS

At Tientsin, June 16th, 1867, a son (JUSTUS JUDSON) to Rev. J. DOOLITTLE.

At Foochow, July 5th, 1867, a son to Rev. L. N. WHEELER.

## MARRIAGE

At Mt. Washington, Ohio, U.S.A., April 9th, 1867, ROBERT NEWTON JONES to ADAH ELIZABETH, eldest daughter of Rev. I. W. WILEY, D.D., formerly of the American M. E. Mission, Foochow.

## DEATH

At Hankow, 15th July, 1867, the infant son of Rev. GRIFFITH JOHN, aged 8 months and 15 days.

## MEDICAL MISSIONS.

EVER since the days when the temples of Esculapius were the resort of the sick, and the benevolent labors of Hippocrates won for him immortality as the father of rational medicine, the healing art has occupied its legitimate place in the front rank of the honorable professions. To Christianity, however, must be awarded the meed of praise for divesting medicine of early empiricism, and elevating it to its true dignity and importance as the benefactor of our race. In the pagan world charlatanism and imposture were prevalent, and medicine tended toward its decline. But, under Christian emperors, a number of medical schools were established, in which the professors and lecturers received regular salaries; while every town of a certain size had its archi-aters, or chief physicians, and no one was permitted to practice medicine without having first undergone examination by them. They were paid by the state, and in return were required to attend the poor gratuitously. Hospitals and dispensaries owe their origin to Christianity, as the pagans seem to have had no analogous institutions. It appears that the first hospital was founded at Jerusalem, by St. Paula, toward the end of the 4th century; and the example was soon followed by the pious, the powerful, and the wealthy.

As the dark ages were being succeeded by the dawn of a brighter era—as order

began to emerge from the chaos of barbarism which followed the destruction of the western Roman empire, monks and priests became the principal physicians, and medicine was taught in some of the monasteries. The earliest modern work on surgery was published by a learned priest, about the year 1368.

The Latin Church, at an early period, adopted medicine as an appliance in its system of propagandism, and Protestant churches have organized medical missions in every great foreign field. The wisdom of this policy does not stand in need of our vindication; yet a few thoughts on the subject may not be considered inopportune.

Medical missions find their warrant in something more than a few isolated Bible facts. Prophecy pointed to Messiah as the great Healer, and when He came, in the fullness of time, His earthly ministry answered to that character. The terms of our Lord's commission, first to the twelve disciples and afterwards to the seventy, included a command to "heal the sick." The interweaving of the art of healing with the labors of the evangelists is constantly illustrated in the New Testament. If it should be thought that the obligation of healing ceased to exist when miraculous power was withdrawn, the same objection might be urged against the preacher's office; for the teachings of the first missionaries were quite as supernatural as the gift of healing. They spake as they were moved by the Holy Ghost, and in tongues and dialects not their own, and which they never had studied.

In surveying the great field around us—in studying its peculiar wants and claims, we do not discover any reason for abridging the primitive idea of missionary effort. In order to insure speedy and permanent success we still need the labors of erudite Paul, of eloquent John, and of the youthful but ardent Timothy. And is there no place for Luke, "the beloved physician," he "whose praise is in all the churches?"

It has been asserted that "no argument



from miracles or any other is so impressive to the heathen mind as the conduct, the life of a missionary or a convert, resulting from the power of the gospel spirit." One leading element in the mysterious influence of a good life is disinterested benevolence. Modern medical science, as applied by the missionary, is to the heathen not only well-nigh miraculous, but it is a new and striking revelation of beneficent interest in their welfare; and thus access is gained to the hearts of sufferers, the distrust of their friends is removed, and the gospel of the grace of God enters an opening door that would otherwise be firmly closed. This theory is corroborated by the experience of Dr. Lowe in South Travancore, India, where the London Mission has over 24,000 adherents.—The labors of the Dr., as surgeon and ordained missionary, have been followed with happy consequences; for the people, "disarmed, conciliated and aroused, are willing listeners to his gospel message." Similar results have rewarded the benevolent zeal of medical missionaries at various stations in this land.

In noticing recent reports, one by F. Porter Smith, M.B. Lond., and Surgeon of the Hankow Medical Missionary Hospital; one by Dr. Dudgeon, Surgeon of the Peking Hospital; and one by Mr. John Lowe, M. R.C.S.E., in charge of the South Travancore Mission Hospital,—the "Lancet," an influential English periodical, gives utterance to the following:

"Apart from the moral interest attaching to medical missions, it is impossible to look upon the labours of medical missionaries, and upon their contention with old forms of medicine and civilization, with anything but much pleasure. We venture to believe that when the history of the first effective impression made by Western nations upon the old and effete nations of the East comes to be written, a most honourable, if not the very first, page will be reserved for an account of the labours of the first men who went out in the capacity of medical missionaries. We have just completed the reading of several reports of such men, and have not often read reports with a greater sense of instruction and interest. They relate professional work with the modesty and incir-

ation of true physicians; they make generous and honourable mention of the medical assistance and services of men of other nations and other ways of thinking; they are singularly free from cant and commonplace; and they abound in most interesting information as to the state of medicine in China and India, or rather the state of society from a medical point of view. \* \* \* \* We have said nothing of this association of Medicine and Religion. It is eminently a seemly one. It is for Medicine to repeat the 'miracles of healing' with which Christianity was inaugurated. We are proud of the gentlemen whose reports we have been noticing. These reports show them to be at once able members of their profession, and worthy followers of Him who 'went about healing all manner of sickness and disease among the people.'"

This testimony in favor of medical missions is as gratifying as it is just; and the favorable mention made of the professional skill of those gentlemen whose reports are noticed will apply with equal force to many of their co-laborers.

Much remains to be done, however, before this arm of the missionary service in China can be placed upon its proper basis, and attain the commanding position it is destined to occupy. It ought to receive the enlarged sympathy of the Christian world, and its increasingly liberal support. Every station should have a well-equipped hospital and dispensary. No unnecessary time should be lost in training a corps of native assistants, chosen from among the intelligent Christian young men of our societies. In the work of medical instruction the great want of a uniform nomenclature has already been pointed out in our columns by Dr. Maxwell, whose suggestions will, we hope, receive the consideration that their importance demands.

We find the following telegram in the San Francisco "Evening Bulletin:"—

New York, June 26.—Putnam & Son, book-sellers, ship to-day 10 tons of school books for Japan. The shipment includes 13,000 elementary books. The contract with the Japanese government is to deliver them there, and future shipments, at about the same price wholesale dealers pay here, freight and insurance included.



**REVISION OF TREATIES.**

The communication in our last number, over the signature of "Y. J. A.," placed before our readers a subject, the claims of which cannot be too strongly urged upon the attention of the missionary body in China. There is certainly no sufficient reason why privileges should not be accorded to propagators of Christianity in the East, equal to those enjoyed by foreigners who are engaged in the pursuits of commerce. Men who claim a divine authorization for their work in this land, cannot admit any proposition that implies less than this.—Does it not then follow, that prompt and general action is the demand of the time?

It seems to us that a very little alteration in the British and American treaties will be sufficient to secure all needed privileges. Indeed, under the "favored nation" clause, we can now claim all the rights secured to French missionaries by the "Convention" of 1860, which are about all we need for the efficient prosecution of our work. Still, it is very desirable to have these provisions in our own treaties, rather than to deduce our rights from a comparison of the "favored nation" clause with the terms of the French Convention—especially as the Chinese authorities have sometimes declared the English version of the latter to contain interpolations of privileges not granted in the Chinese text.

Let our Ministers at Peking be respectfully memorialized on the subject of the extension of the rights of missionaries, as only thus can we meet the exigency now upon us; and such a course will not fail to receive the approval of enlightened public opinion in Europe and America.

We venture to make the following suggestions, viz.:

1st. The memorials should be as uniform, both in spirit and letter, as possible.

2nd. They should be passed through the hands of the Consuls to the Ministers.

3rd. Missionaries of all the different na-

tionalities should, of course, memorialize their own Ministers respectively.

Forms of memorial have been drawn up by a Committee representing the various missions at this port; which, after receiving the signatures of all the missionaries, will be forwarded to the British and American Ministers at Peking, through the Consuls of those nations. We publish these forms in another place. We hope that the missionaries at each station will promptly take similar action.

**EDITORIAL ITEMS.**

—We notice a lively discussion in the Hongkong papers concerning the policy of licensing gambling shops. There seem to be three parties in the controversy—first, those who approve of licensing a number of shops, and taxing them heavily, so as to derive a revenue of \$250,000 from them; second, those who approve of licensing a few shops, but object to deriving a revenue from them; and third, those who are entirely opposed to licensing. The first named party is represented by the "Press," the second by the "Mail," the third by Rev. D. B. Morris and the missionaries of Hongkong. We need not say that our sympathies are entirely with those who oppose licensing in any shape. The policy of suppressing evils by licensing a favored few to carry them on having been commenced in Hongkong, we may expect by and by to have thieving "regulated," and all "illegal" thieving kept down by the licensed thieves. The principle, once established, is capable of indefinite expansion.

—We are compelled to italicize a number of Greek words in Dr. Martin's article in this number, as we have not the font necessary to produce the original. Our readers will look with interest for the reëpearance of the Dr. in our columns, when he will make an application of his subject to various oriental countries.



—The "Hankow Times" is one of the neatest of our exchanges. Its typographical execution is almost faultless, while its editorial columns are conducted with ability, and with a spirit of fairness and candor that commands our hearty admiration. We do not know even the name of the editor, but we are glad to welcome the periodical visits of such a paper, printed hundreds of miles in the interior of China.

—We learn from the New York "Independent" that in the fire of April 25th at Yokohama, Rev. S. R. Brown lost the folios of his translation of the Bible into Japanese, which had cost him four years' labor, together with a voluminous translation of the laws of Japan, made for the American legation. We do not remember seeing this item in any of the local papers at the time.

—A few subscriptions for the "Recorder" remain unpaid. We hope these liabilities will be discharged without further unnecessary delay.

—Rev. S. R. Brown and family, of Yokohama, returned to America in May last by the California route.

### PAMPHLETS.

ABSTRACT OF THE REPORT OF THE CHURCH MISSIONARY SOCIETY, for the sixty-eighth year. April 30, 1867.

The pages before us present an encouraging financial exhibit, and represent the general work of the Society as in a prosperous condition. Returns from the various stations in India and Africa indicate very marked success in those portions of the field. The general summary of the missions includes the following: Stations, 154; Missionaries, European and native, 285; Communicants, 14,694. No report has been received from the New Zealand Mission, on account of the disturbed state of that country.

REPORT ON COLPORTAGE IN THE METHODIST EPISCOPAL CHURCH MISSION, U.S.A., IN INDIA. For the year 1866.

Difficulties encountered in the work of Bible and tract distribution in India are enumerated in this Report. There is a want of competent and trustworthy men to act as Colporteurs, arising in part from the fact that insufficient pay is offered; Native Helpers do not readily engage in selling books; there is gross ignorance among the masses, especially in Oude, where perhaps 98 per cent. of the people are unable to read; a super-

stitious fear that the reading of Christian books will produce intelligent conviction of their truth is also prevalent. The Report makes the statement, that "the growing conviction of Missionaries generally is that selling is the best policy in circulating religious publications. Circulation has increased where selling as the rule has been adopted." Under the head of "Suggestions," we find this significant remark: "All should reflect that if it is important to prepare translations of the Scriptures, and get up a religious literature for purposes of evangelism, it is no less important to circulate them, even were the labor and trouble of doing so four-fold greater than it is."

REPORT OF THE MEDICAL MISSIONARY HOSPITAL IN SWATOW, under the care of WILLIAM GAULD, M. D. For 1866.

We are gratified with the statement that a new and commodious hospital, with a meeting room for patients, where religious services are regularly held, has been erected in Swatow. The total number of patients for the year is given as 2,738; total attendances, 10,854. The register contains the names of over 400 places from which patients have come for treatment, including towns and villages in every district of Tschew, as well as some within the borders of the Fokien province. Of medical diseases, those affecting the digestive system are the most numerous, consisting chiefly of cases of indigestion and debility among the poor, induced by the bad quality or insufficiency of their food. Of surgical cases, by far the most numerous were those requiring operations on the eye. Between 40,000 and 50,000 pills for the cure of opium smoking, were dispensed. Among the hopeful indications is the growing confidence on the part of the Chinese in the physician's skill, and the increased number of hospital patients; thus affording a more encouraging opportunity for the spiritual part of the work. Favorable mention is made of the native assistant, who in three years has acquired considerable skill in surgical operations, and in compounding drugs.

MINUTES OF SEVERAL CONVERSATIONS BETWEEN THE MINISTERS OF THE AUSTRALASIAN WESLEYAN METH. CHURCH, at the Eleventh Annual Conference, begun in Sydney, Thursday, January 19th, 1865.

Although somewhat late, we improve the first opportunity of noticing this journal of the proceedings of an important ecclesiastical body. It is a large pamphlet of 93 pages, and is the most perfect specimen of printed minutes that we remember to have ever seen. The general reader will be interested in perusing the resolutions on worldly amusements, the biographical sketches of departed ministers, the Annual Address of the Conference to the Members of the Wesleyan Methodist Church in Australasia and Polynesia, and the Answer of the British Conference to the Address of the Australasian Conference. The statistics place the numerical force of the Connexion as follows: Members, in Australia and Tasmania, 17,691—in New Zealand, Friendly Islands, Samoa and Fiji, 24,951, besides a total of 8,365 on trial; Ministers, 191; Native Assistant Missionaries, 49.